

when there was no one to take up the work—when he thought he stood alone for God. This is called a sneering eye, and so it is. Enemies of religion laugh in their sleeves as great leaders are stricken down in the midst of their toils. They ask derisively, 'Who will take his place?' There is always an Elisha to follow.

Lastly, let us ask ourselves where is the Lord God of Elijah? This glorious revelation tells us he is ever willing to throw the mantle of power on the shoulders of any who show the faith of an Elijah. While we cannot stand on the Carmel we can find a sphere where our talents may be used successfully.

Where is the Lord God of Elijah? He still lives. It was once said that in one of the dark hours of our history, a great man stood up and uttered words that will never be forgotten—'God reigns, and the government at Washington lives.' God still lives, even if Elijah is gone. We are poor measures of God's power. The prophet Zachariah describes one going forth with a measuring line to measure Jerusalem. But he was stopped, he was not allowed to measure. His line was two short. We are poor measurers. It was a ludicrous sight to see Elijah with the measuring line around himself. So John, you remember began to reckon twelve thousand of the house of Levi, twelve thousand of the house of Joseph, but at last he threw the line aside and exclaimed, 'Behold great multitudes which no man can number.' There are men of God we know nothing of.

Men God told Elijah to appoint are in his place, he thought he was alone. Where would he look? Who is to take his place? Surely the head of the college of the prophets on the banks of the Jordan? No, but one whom I shall point out following the people. God's thoughts are higher than ours. He does not look where man does. Many times in a contrary direction. Saul the chosen king was attending to the herd of beasts. David was among the sheep-folds. So it has always been.

Where is the Lord God of Elijah? The finger of Revelation points to Bethlehem, to Nazareth, to Calvary. Each place more humility. First in the crowded outhouse of a village caravansary. Then to poor despised and rejected Nazareth, until the name became the laughing stock of the revilers of the Son of God. But lastly at a place of common execution—between two thieves.—There we point you to the manifestation of the God of Elijah in the flesh. Nay, we will go further, and point where he left his disciples going up to heaven, and where every disciple of Jesus still looks upward—heavenward.

Thoughts on the S. S. Lesson for July 7. Samuel Called.

The law of Moses is as nearly perfect as it is possible for human law to be. It must be considered human though its origin was divine. Every contingency which might arise was provided for. Their principles of law, religion, politics and hygiene were models. They failed to live up to this law.

The book of Judges is one continued story of wrong-doing and blood-shed. True there were some notable exceptions but these only serve to illumine the darkness of the story and make its horrors more vivid. They 'did evil in those days' is the oft recurring expression. They had forgotten their vows and broken their promises. It was in a time like this that Samuel was born, and under these circumstances were his early years and their ministrations in the temple passed.

Loving and revering the aged and withal pious, though weak Eli, he must have viewed with abhorrence the conduct of the two corrupt sons who used their office simply as a door to license. Early in the morning comes the voice calling Samuel. The poor lad knows not its origin until he is instructed what to do by his religious father. It was altogether unexpected and he had no reason to look for it. The word of the Lord was precious (rare) and there was no open vision. The visits of the Lord were rare not because it was the Lord's fault but because of the transgressions of the people. This may be accepted as an axiom: God will not come where the soil is not prepared for his

reception. Light and darkness cannot exist together. Are the visits of the Lord rare with us? Is there no vision of heaven's glory? It is our own fault entirely. If we do the devil's work we must look to the devil for our comfort and for what visions we get. The man or woman who turns away from God, has his or her heart filled with all manner of wickedness need not expect God to visit him or her. We must put away all uncleanness and make our hearts a fit temple for the abode of the Spirit. Just as well might you expect to grow pine apples in Labrador as have God come to you if you have bad and evil thoughts in your hearts. He will pass you by and come to some one else. It may be quite an insignificant personage but it will not be you. It was just a little strange perhaps that God saw fit to appear to the child, Samuel, when there were so many older and wiser ones to whom he might have appeared. God Almighty knows what he is doing all the time. We may not understand and may think it strange but it will all come out right. John Bunyan was a very curious man to be chosen by the Lord for a special work, yet more people read the Pilgrim's Progress than any other book except the Bible. I wonder why the Lord did not call on some learned college professor—some D. D. to write it. God knows who will do his work best and to him he calls whether it seems sensible to us or not. The end will be all right.

Has God called upon you to do anything? Has he been calling for you? In the watches of the night have you heard his voice coming as now Samuel, Samuel? If you have, do not put it away. I pity that Christian to whom the Lord has never called or assigned any duty. We are all apt to think that the Lord's calling involves the simple act of preaching. This may be so for the preacher but it certainly is not always so.

I believe God calls to the laity just as loudly and as often as he calls to the ministry. Do we recognize his voice? Is it only some man speaking to us or is it the voice of God? Very few, perhaps, may be so blessed as to hear the voice of God as distinctly as though it were the voice of the man, but it does happen. There are men and women all over this world who can give the blessed experience of having heard the voice of God as it were the voice of a man speaking to them. Thank God for such communication. Only those who have been stilled and quieted by the voice from on high can know of the blessed peace and joy. If you want to do God's work, if you are consecrated to his service (I do not mean simply preaching) God will call you when he wants you. He will then call you so loudly and plainly that you cannot misunderstand if you want to serve Him. I believe that half or more of the failures in Christian work and living are due to going off at a tangent—going into something before the Lord leads and calls to follow. This was shown very beautifully by Jesus when he told his disciples to 'Tarry at Jerusalem until endued with power from on high.' When God calls you for a work he will have you all fitted and prepared. There was nothing special about Moses or Joshua or Peter that they should stir men up to follow their leadings and teachings. God had fitted his called instrument. Parents do you want your children to be used by Jehovah for work which shall stand when this earth has failed? Take a lesson from Samuel; consecrate them from their birth. Do not let your child do all sorts of foolish and wicked things and hope that God will bring him back. God Almighty has work enough to do. Just you do a little bit and not thrust it onto God.

There was a large amount of truth in the old negro's reply to the preacher. When the preacher caught him hoeing his row of potatoes on Sunday he rebuked him for it, telling him that if he did not have time enough to hoe it in the six week days Providence would hoe it for him. 'You go along' was the reply. 'Providence got enough to do to hoe his own row.' (The only Providence he knew was another negro.) This is just the truth. Providence has enough children to look after besides yours. Just you attend to your own. Bring them up Christians from the cradle. There is no need whatever of a child going wrong for awhile that he

may be the better afterward. *It is like boys running back to get a start for a jump over a ditch. There need be no ditch and there need be no jump. We should aim to keep the faith of our children and preserve their purity at all hazards and by any sacrifice. Consecration from birth is the safe plan. The sin of Eli was of a negative character. He knew the evil of his sons and failed to do what he could to stop it. How is it with you? Is your voice heard whenever the issue is made between good and evil? Where are you on the Temperance question? What about Mormonism? God Almighty takes at times a fearful retribution for sin. Millions of lives and billions of money paid the penalty for negro slavery. What the retribution will be against us as a people for legalizing and upholding the liquor traffic is frightful to think of. Eli's sin was that he tolerated the evil when he could have stopped it. He was too weak in spirit to do what he knew to be right and the extinction of his family was the result. When I think of the tears and prayers of widows and orphans, of the vice, crime, and misery abroad in the land, of the brilliant men and women who have become a shame to themselves, their friends and the form they wear and know that five-sixths of all this is due directly to the liquor traffic, I think, how long oh Lord, how long! And yet it causes a shudder to think of the price this nation must pay for all this. May God help us all to take our proper position on this thing and be always found where God would have us be.

I am Tired.

BY E. E. ROBERT.

'What is it my dear?' I asked, sitting by the sick-bed of my wife, as she unconsciously let a groan escape her lips. 'Do you suffer so much pain?' 'Yes' she replied 'and am so very tired.'

Oh! what an amen, from the countless host of the toiling sons of men would come up, if all could respond who, like her, felt tired. From every heart comes a response. From the child—tired of obeying parents and of the restraint of homes. From the youth—tired of the pursuit of knowledge, wearied with the search for new as well as old and forgotten lore. Of the young man—tired of the narrow sphere of life, as he looks forth to visions of riches and fame. From the husband and father—tired of the struggle for a sustenance for loved ones, and the thousand and one cares of a parent. From the man as he stands at the zenith of his early hopes, but finds the god coveted but dust, and ashes, and honor and fame he dreamed of but empty names—tired of all, tired of the cruel unjust criticism of the willful misunderstanding tired of man's inhumanity to man; not only the aching limbs, but the aching brain say, tired tired.

From the old man at the horizon of life, whose sun is fast sinking down in the great beyond, comes the feeble, but no less emphatic wail, tired!

But why all this wail of fatigue and pain? Was this the object of our creation? Reason says no! Taking the lamp of Divine revelation I am instructed that it is sin or rather the consequences of sin, and my tired heart turns eagerly at the first whisper of Revelation, and I hear coming in sweet strains soft and melodious: 'There shall be no more curse'—Rev. 25: 3. What no more curse? then no more toil! But listen! what angelic strain is this I hear born down to my aching heart? 'God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.' Ah, poor aching heart, cheer up. The battle will not be long—we then can

'Bathe our weary soul
In seas of endless rest.'

Love always has in its heart the seeds of new sacrifice.—Rev. Josiah Strong.

Tell me of Jesus, is the cry of the world in sin to the world of redemption.—Mershon.

The world is full of poetry; the air is living with its spirit, and the waves dance to the music of its melodies.

Goodness of heart is man's best treasure, his highest honor and noblest acquisition. It is the ray of his divinity which signifies humanity.